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Anniversary address

[London]

[1864]

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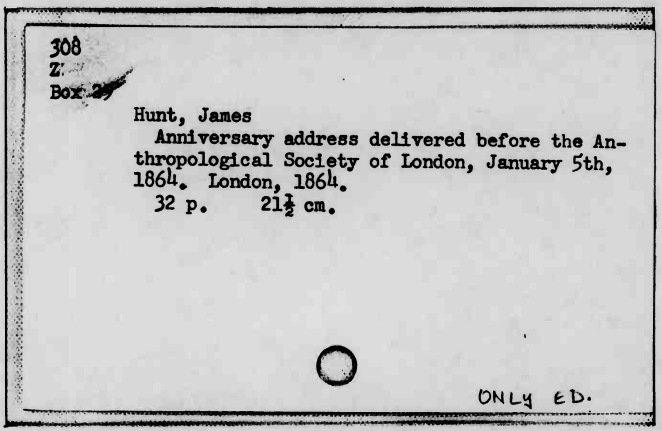

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ANNIVERSARY ADDRESS

DELIVERED BEFORE THE

Anthropological Society of London,

JANUARY 5TH, 1864,

BY

JAMES HUNT, PH.D., F.S.A., F.R.S.L., F.A.S.L.,

FOREIGN ASSOCIATE OF THE ANTHROPOLOGICAL SOCIETY OF PARIS,
HONORARY FELLOW OF THE ETHNOLOGICAL SOCIETY OF LONDON,
CORRESPONDING MEMBER OF THE UPPER HESSE SOCIETY FOR NATURAL AND MEDICAL SCIENCE,
ETC., ETC.,

AND

PRESIDENT OF THE ANTHROPOLOGICAL SOCIETY OF LONDON.

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GENTLEMEN,—A custom prevails amongst the chief scientific societies in the metropolis that the President should deliver an annual address. Believing such a course to be salutary to the well being of any society, I shall proceed to make such remarks as I think are suitable to the present occasion. The first year's existence of a scientific society is necessarily a period not only of great hope, but also of great anxiety for those whose duty it is to see the objects of the society fully carried out.

When I addressed you at our first general meeting we had just formed a Society, consisting of one hundred and twenty Fellows, but the plan proposed had yet to be tried before it could be decided whether it was practicable. We shall now do well to review what we have already accomplished, with a view of seeing what still remains to be done.

Every new plan is invariably met with certain objections, and our society has been no exception to this rule. We were told that our scheme was both impossible and impracticable. It was also boldly asserted that if we obtained members sufficient to carry out the objects of the Society, we could not obtain enough workers to do what was proposed. We were also informed that existing societies with kindred objects could not get sufficient papers to be read at their meetings, and that our scheme must fail, from this if from no other reason. We were met with these and many other objections, frequently coming

from men to whom we have a right to look both for support and encouragement; but experience has shown that these discouragements have no real existence. I will not detain you to show that each fancied defect in the constitution of our Society has been proved to be fallacious. I will merely ask you to recall what we have done as the most satisfactory answer to such objections.

We have also been obliged to hear the objects of the Society misrepresented, and have been told that we were antagonistic to existing institutions. On this point I think I shall do well to say a few words, as it might tend to put our position in a clearer light before those who have not yet really taken the trouble to inquire into the objects and aim of our society. In the first place, then, it is an erroneous idea to suppose that this Society is in any way antagonistic to any existing institution, or that there is any society in Great Britain which has ever attempted to carry out the objects for which we have united together. We are, indeed, trying to do something more than founding a new society; we are endeavouring to found a new science. I make bold to assert that no society has ever before attempted in this country to found a science of Man or Mankind. We have long had the different departments composing this science studied; but as long as they were isolated, so long could there be no real science of Mankind. The time has arrived when it has become absolutely necessary that all the different branches of science relating to man shall no longer be isolated, for we now see that it is necessary to bring all these branches together before we can make any real progress. We must call in the aid of other sciences in founding our own. Just as the geologists have divided the different departments of their science into Geognosy, Palæontology, and Mineralogy, so the anthropologist sees the necessity of studying something more than Ethnology or the science of races, if he hopes to solve the problem of which that great branch of our science treats.

Many years ago the plan we have adopted would have been an impossibility. Archæology and Ethnology have hitherto been kept separate, to the great injury of both sciences. They both form an integral part of our science. We cannot be too careful to fully understand the meaning that we attach to our science, and, by so doing, we shall, perhaps, be able to remove much of the misconception which exists respecting our objects and aims. The first attempt made to found such a science was in Paris, at the beginning of the present century; but it was a failure. It is only twenty-five years ago that a society was formed at Paris by William Edwards for the study of Ethnology.

A few years later an Ethnological Society on exactly the same plan was formed in this metropolis. A similar society was, later still, formed at New York. The Ethnological Society of Paris consisted, at its zenith, of forty-six members. It still exists in name as one of the Paris societies, but has not published any memoirs since 1848. The London Ethnological Society, for the first two years of its existence, only consisted of twenty-one members. The second report of the Council announced that this number could not be increased. It has published altogether six volumes.

The Ethnological Society of New York consisted at one time of forty-four members. For some time it ceased to publish any Memoirs or proceedings; in 1856 a part of a volume was issued, but nothing has since appeared. Up to this time it has published two volumes.

It is now some four years ago since some zealous students of mankind became sensible of the unsatisfactory nature of existing institutions, and determined, with a wise appreciation of the vast extent of their science, to establish a society in Paris which should meet the requirements of the age, and that should help to establish a *de facto* science of man. Those who have watched the workings of this society must have become convinced that our scientific brethren in Paris have led the way to the formation of a science of man built on an extended and firm foundation. During the four years of their existence they have published nearly four volumes of Bulletins, and one volume of Memoirs. To the end of the first year there were only nineteen enrolled members, but they have been gradually increasing since then, and now we believe number nearly two hundred.* And now we come to a short year since, when

* M. Broca has kindly supplied me the following details.

"We have at present one hundred and fifty-four subscribing members, liable to an annual subscription of 30 francs. These are:—112 living at Paris; 41 in the departments; 1 abroad—total, 154. When the last one, Professor Rizzetti, chief of the statistical department of Turin, was elected, the Society decided that its regulations did not preclude foreigners from becoming subscribing members; and this question, which had not previouly been mooted, has been resolved very recently by a vote which took place prior to the nomination of M. Rizzetti.

"Our honorary members amount to the number of six; *i.e.* MM. Serres, Milne-Edwards, Boucher de Perthes, Renan, d'Avezac, and Littré.

"We have thirty-six associate and foreign members. Of these are:—England and Ireland, 14; Germany and Austria, 6; Switzerland, 4; Italy and Sicily, 2; America, 3; Spain, 1; Denmark, 1; Holland, 1; Belgium, 1; Russia, 3—36.

"We have, in fact, eighteen national correspondents, belonging for the most part to the army or the navy; and eight foreign correspondents, all established in America.

"Amongst the one hundred and twelve subscribing members living in Paris, we count eighty-four doctors of medicine."

we enrolled ourselves together to found a similar society in this metropolis. But the plan of our society is not a mere copy of our now sister society at Paris. On the contrary, a marked object of our society is the translation and printing of the most important works on Anthropology published on the continent. This alone is an immense and most important undertaking, and renders it necessary that our numbers should be much larger than any other society not contemplating these important objects. We can barely yet be said to have existed one year, and we now number two hundred and thirty-six Fellows. This surely is a satisfactory beginning, and who will, in the face of such a fact, again assert our undertaking to be impossible?

But the translation of foreign works is not the sole peculiarity of our Society. We contemplate the formation of an Anthropological Museum and a reference library for Anthropological students. We have barely yet commenced either of these undertakings, and yet specimens and books are gradually coming in, and by the end of another year let us trust that both our museum and our library will be in a flourishing state of existence.

On this subject I am well aware a very great difference of opinion prevails amongst men of science, and it is generally felt that it is better to have no museum at all than a defective one, and that small museums are highly inconvenient, while large museums are only kept up at very great expense. These objections have been fully considered, and the council have been led to the determination to found a really useful, if not a large museum. The Anthropological Museum of Paris is perhaps the finest in the world, but this does not prevent our sister society from also founding a museum of their own. Their success hitherto has been very great, and I trust we shall be able to make some exchanges with them to our mutual advantage.

Our society have recently received the offer of a most desirable suite of apartments for a museum and library. This, if accepted, will incur a much larger annual expenditure than we now have; but if the present Fellows of the Society will individually assist to increase the number of our ranks with as little delay as possible, we should at once be able to establish our museum and library in one of the most desirable parts of London.

There is also a fourth peculiarity of our society which I should notice, and it is the plan of appointing local secretaries in different parts of the world, to act for the society in their districts in the same manner as our honorary secretaries act at home. When our plan with regard to our local secretaries is fully carried out, we shall have

such a staff of officers in different parts of the world, that we shall not be long in obtaining a museum if we only give our officers permission to secure objects of importance for us. Not only will it be the duty of our local secretaries to obtain objects of interest and importance for our museum, but they will also send us an account of any new discoveries in their districts. I also trust that ere long some general questions will be sent to them on which we more particularly require information at this time. The efficacy of this plan will, of course, very greatly depend on the gentlemen whom we appoint to these offices, and during the next year we shall be able to test this branch of our undertaking.

Having thus traced what has been done by other societies and what we propose to do, let me say a few words on the purely scientific aspects of our Society and on the position of Anthropology.

Let it, in the first place, be clearly understood that our society is not simply an Ethnological Society under another name, and that the name of our Society has a definite meaning which no amount of misrepresentation can ever take from it.

Anthropology includes every science which bears directly on the science of man or mankind, and includes Anatomy, Physiology, Psychology, Ethnography, Ethnology, Philology, History, Archæology and Palæontology as applied to man. Take either of these branches of science away, and we can no longer form a veritable science of man. But it may be asked, "Is it proposed to do the duty that is now attempted by societies that are devoted to some of the objects?" Certainly not; we only make use of these sciences so far as they will throw light on the past, the present, and the probable future of the human family. The philologist has hitherto been working in ignorance of the results of the physiologist; the historian in ignorance of the deduction of the ethnologist; and archæology and ethnography have hitherto been supposed to be two distinct sciences; while the psychologist and anatomist have had a mutual contempt for the deductions of each other. It is to remove these anomalies that we have formed a society, with a determination of hearing all sides of the question, and examining the evidence of each special student in a perfectly unbiassed manner. No one who has devoted much serious attention to the study of man, can doubt both the desirability and the necessity of thus bringing all the sciences relating to man together under one head. The specialists may do well to go on working at their own branch, but it will greatly assist their inquiries to know of the discoveries that are making in other departments of science. Let it, therefore, be no

longer said that we are desirous to split up science into different branches: for the contrary is the fact. We have seen—indeed we see clearly at this day—the injury that accrues to science from their forced separation; it is our object and desire to see them all united under one great science.

This, no doubt, is a vast scheme, and one which it will require many years to fully develope. But we see how well such a plan has answered in the Paris Anthropological Society.

M. Broca's brief and masterly summary of their labours during the last four years is already known to you, as M. Broca had the kindness to favour our official organ with a copy of this admirable address. There is, however, one important omission, and that is a detailed account of M. Broca's own communications. That *savant* has been the most active member of the society, and has contributed some of the most valuable memoirs that have been under its consideration, but with great modesty he has omitted to speak of them in his succinct summary of the labours of the society. I will only ask you to look at the first volume of memoirs and at the four volumes of bulletins to see how well conceived was the plan of the Paris Society, and how admirably it has been carried out. Never before, indeed, has there been a society for the really scientific study of Man in all its branches. The *savants* of Paris felt that there could be no science of Man so long as ethnology was alone studied. In this country the same difficulty has been found, and our society has been created to supply this want. What rendered our society the more necessary was the vagueness attached to the word ethnology. Etymologically it means the Science of Nations, but by common usage it has been generally understood as the Science of Races. And yet one of the most learned ethnologists of the present day, Dr. R. G. Latham, declares that he has never used the word "race" in connection with Man in all his scientific writings, and professes himself unable to understand the meaning which is attached to that word. Thus we see the wonderful inconsistency of men calling themselves ethnologists, when they do not believe that such a science exists.

If ethnology means the Science of Races, then it is assuming that which yet has to be proved. Personally, I believe in the existence of races, and consequently that there is a science of ethnology; but how objectionable the word must be to those who do not believe in races can be easily conceived. In the word anthropology there are none of these gratuitous assumptions. It assumes nothing, and merely means the Science of Man or Mankind. Some men in this country

have expressed themselves adverse to the introduction of what they please to call a new word into the language, and also have alleged that anthropology means exactly the same thing as ethnology. Both statements are equally erroneous. Anthropology is not a new word, nor does it mean at all the same thing as ethnology. In Germany, France, and even America, the word anthropology has long been introduced, and with exactly the same meaning which we attach to it. Indeed, I think I may affirm that there is at present not a scientific man of any eminence in either Germany, France or America who ever confuses the meaning of the two words, anthropology and ethnology. Dr. Latham, not believing in the existence of races, was obliged to give a meaning entirely his own to ethnology, and he gave a meaning equally faulty to the word anthropology. When Messrs. Nott and Gliddon, ten years ago, projected their book on the *Types of Mankind*, it was distinctly put forward as a work on "Anthropology", and it is not likely that the confusion which has hitherto reigned supreme in this country will be allowed to exist much longer. Our society has done much towards making known the true meaning to be attached to the word anthropology. A word that is wanted (even if new) always becomes easily and naturally acclimatised. In Paris there was no necessity to use any effort to popularise the meaning of the word; for the people have public instructors who are professors of anthropology.

During the past year we have seen how readily the public adopted what is erroneously called a new term. When it was reported that a fossil human jaw had been found at Abbeville, much public discussion was excited, and it was at once asked to what branch of science ought this subject to be referred? Our society had only just come into existence, but it was at once seen that ours was the only existing society which could naturally take cognisance of such a discovery. The jaw itself was handed over to the professor of anthropology at the *Jardin des Plantes*, and the Paris Society of Anthropology, as well as ourselves, were called on to carefully consider the matter. Dr. Falconer in his letter speaks of the gentlemen whom he consulted on this subject as "both practised anthropologists", and no other word would have been suitable. The reputed fossil jaw will illustrate the necessity of our science. It belonged neither to the "Science of Races" or to "the relation of men to one another", but belonged essentially to the Science of Man. There can be no doubt, however, that up to the time this society was founded, a very vague and unsatisfactory meaning had been attached to the word anthropology.

In translating it into English frequently the word ethnology was used as synonymous with anthropology. I will give one instance, which is a remarkable warning to others to avoid similar mistakes for the future. At the British Association at Manchester in 1861, a paper was read "On the Acclimatisation of Man", in which the following passage occurs, as a translation from M. Boudin. "The problem is certainly one of the most important in the science of ethnology". Now, if we turn to the original, we find the word *anthropologie* has been most unwarrantably translated ethnology. The only palliation I can offer for such a course is the fact that at the time this paper was read the word anthropology was not understood in this country. No one, however, is now more conscious of his error than the writer of that paper: for now some persons suppose that he thinks the question of the acclimatisation of man "is one of the most important in the science of ethnology," as he then asserted. But being myself the guilty person, I beg openly to acknowledge my error, and candidly assert that the question of the acclimatisation of man is not an ethnological subject, but essentially a question belonging to anthropology. It is not a question of races, but a question relating to mankind, whether composed of species, races, or varieties. In fact, there is, perhaps, no question in anthropology which requires so many different branches of science for its elucidation as the acclimatisation of man. 1. We must know the physiological changes which are produced by different climates. 2. The laws of hygiene or health. 3. Vital statistics. 4. The laws regulating the distribution of disease. 5. The influence of races in resisting disease; and, lastly, we require to know whether the conclusions which are derived from an investigation of the foregoing are supported by history, philology, and archæology.

This is only one illustration of very many which could be adduced to show that we can never have a science of mankind until we look on Man from every point of view.

Lord Stanhope, last year in his address at the Literary Fund meeting, called attention to the large increase of scientific societies in this metropolis, which appeared to him to be a cause of regret. Now be this as it may, there can be no doubt that the students of each science are the best judges as to what is required for the progress of their science. Our society aims rather at decreasing than increasing the number of scientific societies. Both the Ethnological and Philological Societies may perhaps eventually find that they can best advance their science in union with ourselves. Both these sciences form an integral part of the science of anthropology; but it must be left to time to decide

whether those sciences can be best prosecuted under one head or separately. As Waitz well says, "There remains, unfortunately, a considerable gap in our knowledge; for these different branches of science stand yet side by side, unconnected, while they should by combination assist each other." But as Lord Stanhope has justly observed, it is the spirit of combination that is required in this country. The time will no doubt come when the ethnologists especially will see that a union with ourselves will be absolutely necessary if any advance is to be made in their science. On this point I cannot do better than quote from the philosophical address delivered to our sister society at Paris, by its accomplished Secretary-General, M. Paul Broca. He says: "To describe and classify the actual races, to point out their analogies and differences, to study their aptitudes and manners, to determine their filiation by blood and language, is no doubt to run over much ground in the field of anthropology; but there remain higher and more general questions. All the human races, in spite of their diversity, form a great whole, a great harmonic group; and it is important to examine the group in its *ensemble*, to determine its position in the series of beings, its relations with other groups of nature, its common characters, whether in the anatomical and physiological or in the intellectual order. It is not less necessary to study the laws which preside in maintaining or changing these characters, to appreciate the actions of external conditions, the changes of climate, the phenomena of hereditary transmission, and the extreme influences of consanguinity and ethnic intermixtures—these are great and manifold questions within the sphere of natural history and general biology. Finally, in a more elevated sphere, and without venturing to attain the regions which conceal the problem of origin (a fascinating and perhaps insoluble problem), our science eagerly searches for the first traces of man's appearance on the earth, it studies the most ancient remains of his industry, and gradually descending from incalculably remote epochs towards the historical period, it follows humanity in its slow evolution, in the successive stages of its progress, in its inventions, in its struggles with the organic world, and its conquests over nature."

It is to this combination that all our energies are directed, and ere long all earnest scientific ethnologists will, I trust, feel it their duty to aid us. We have witnessed the little progress that the Science of Man has made for want of this combination, and none can be more conscious of this than those who have studied ethnology. Indeed, as anthropologists we rejoice to see that our sister Ethnological society

has elected as her President a gentleman who is so well known as a zealous anthropologist, and whose labours all tend to unite together those twin sisters, Archæology and Ethnography. I need not say how we should welcome to our ranks all those who are really anxious for the progress of anthropological science. In the meantime our duty is clear; we have a great object before us in thus endeavouring to unite the various branches of science, and we can enter into no scheme which would prevent us from fully and carefully carrying it out in all its details. I cannot but trust and hope that the real friends of science will look at this matter from a purely scientific stand point, and that they will alone be influenced by what they believe to be the best for the progress of science. Whether or not the ethnologists of the country all join us, I hope we shall continue to look at their labours in no envious spirit, but rather that we should regard the progress and popularity of their science as the surest sign that our own science is destined to arrive at far more important truths, and that it will also eventually become far more popular.

Some have supposed that we merely entertain some philosophical speculations, and that the result of our inquiries can have no practical bearing on humanity. I need not waste time in showing how groundless such a charge is; for it appears to me that there is no science whose deductions can have a greater practical bearing on the well-being of humanity at large than the conclusions arrived at by Anthropologists.

Those who have narrowly watched, as I have done, the popular literature on Anthropology during the past year, must have become fully convinced of the absolute necessity of our Society. Many writers have, during the past year, complained, and not without reason, of the partial inductions which have been made by the ethnologist and the archæologist when speaking of the antiquity of man, and who have entirely ignored the teaching of the physiologist and the philologist, as well as the ancient historian. Why, they ask justly, should the evidence of ancient history be entirely passed over in silence? Why should it not have its true value in our deductions? These and similar questions have been put by popular writers on this subject, and they merit our special consideration. It has been well pointed out by a popular writer on this subject, that the deductions of the ethnologist are quite worthless when taken alone, and that we must especially interrogate physiology. This writer* puts the following questions:—

* Scientific Theories of the Origin of Man. Reprinted from the *Record* newspaper, 1863, p. 15.

"How are the characters and physical properties of either parent, or both, transmitted to the child? How far does family likeness extend, and within what limits is it confined? What determines the sex, the full-grown stature, the complexion, and the whole physical constitution of the human offspring? Plainly it is not the choice of the parents. Is it a direct act of Divine sovereignty? Is it some law of physical sequence? If so, its nature and mode of operation are evidently quite unknown. Again, how far does the influence of climate upon the human frame extend? Does it increase in successive generations or diminish? Has it power to assimilate within certain limits of natural congruity, being wholly powerless beyond them? or does it act by a simple graduation? In this case, does it affect most powerfully those who approach to the required type, or those who deviate most from it? Or does it act most upon those who are neither so unlike as to escape the range of its influence, and are thus incapable of acclimatisation, nor so nearly suited to the climate that little change is required to produce a perfect harmony? Once more, how far do famine and plenty, a scanty or a generous diet, habits of order and subjection to moral law, or a life barbarous and almost animal in its nature, influence the features and brain, and affect, in course of time, the very form of the skull, degrading it below the normal type of intelligent manhood? These are only a few of the questions which need to be answered, and answered with the greatest possible exactness, before any merely scientific theory on the diversity or unity of the human race can rise from a conjecture, more or less plausible, into a character of a fixed and demonstrable conclusion, drawn from the data of natural science alone."

Now to such questions as these we are bound to return a rational answer. We must no longer go on with reckless general assertions, but remember that all true science is built on the gradual accumulation of well ascertained facts. Any generalisation made from ethnology alone cannot have a scientific value. The same may be said of the deductions of the physiologist, the psychologist, the philologist, the historian, or the archæologist.

I cannot impress too strongly on the Society my conviction that it is just this combination which is at this time required, and of the necessity of hearing and carefully examining the evidence derived from different branches of science before we come to any conclusion on the origin and development of humanity.

If I were to pass under review what we have done to carry out the

principles of such an undertaking as I have suggested, I feel it would not be entirely satisfactory to my own feelings. It cannot be denied that we have regularly issued to the Fellows a quarterly journal entirely devoted to the science of man. This is, I believe, the first instance of a quarterly journal ever having been issued entirely devoted to such a subject. So far we have cause for satisfaction, and I believe that this periodical has done a considerable amount of good in removing erroneous impressions, and in its columns are deposited many useful scientific facts of immense value to the future inquirer. Nor has its influence been confined to our own country, for not only has it been widely circulated throughout Europe, but at the antipodes its contents have been freely criticised. We are glad to find that scientific men of all countries are contributors to its pages, showing that it is devoted to no clique or party, but that it is the independent organ for all those who seek the truth. While, however, we patronise this quarterly, we are in no way responsible for its contents or its conduct. Our Journal is appended to it, and this is merely a mutual convenience which may cease any day, and which in no way implicates the Society. Our Journal will, during this year, be very much larger, and perhaps ultimately absorb the whole publication. Be this as it may, none can doubt the value of the publication during the past year.

With regard to our meetings, we have also not yet been able to see, in all their particulars, the advantages of our plan; but those who have attended our meetings can judge of the large amount of interesting matter that has been elicited in our discussions, and of which, I am sorry to say, in many cases only an imperfect record exists. I shall not give a detailed examination of the various papers and Memoirs which have been read before us during the past year; but there is one class of papers which so well illustrates the necessity for our society, that I must briefly touch on it—I allude to the cases of microcephalic brains, which have been brought under our consideration. Our speculators on the origin of humanity have, nearly without exception, passed over the evidence to be derived from a study of these arrested brain-growths in nearly complete silence. Until we were established there was no society which could take cognisance of such cases. I will not now dwell on the deductions that may be made, because that is a matter of controversy, but express my satisfaction that we should have been the means of bringing to light one of the smallest cases of arrested brain-growth ever recorded, and the example set by our respected Fellow, Mr. R. T. Gore, has been the means of bringing to light other nearly equally interesting cases from other observers.

Twenty-four distinct papers have been read during the past year, and nearly the whole have been, or are now, printing. So far, then, there has been no indication of a want of material, perhaps rather the reverse is the case; but I hope to see during the ensuing year a larger number of carefully-prepared Memoirs than we have had during the past session. I have witnessed with much pleasure the gradual increase of workers which has taken place during the time we have been founded. I trust to see that number largely increased.

We must bear in mind that we are all students, and that each may do much good by devoting his attention to some special branch of inquiry. It is frequently asserted that the scientific conclusions of some inquirers differ from the conclusions of another man who is presumed to be an "authority" on a special subject. But we shall do well to remember that in science we cannot recognise authority; for science must be founded on facts, and not on authorities, however great or venerable. It is only recently that we in England have already recognised this principle, and in this we are far behind our scientific brethren in France or Germany. It was only the other day I saw an allusion to our labours in a German periodical, and the writer remarks, "We welcome this programme the more gladly, as it testifies that, *even* in England, they will no longer accept unscientific replies to anthropological questions."*

I have thought it best to confine my remarks to the objects of our Society, and not to touch at length on the progress of Anthropology in different parts of the world. I will simply remark, that never was there a year in which so many popular works on Anthropology were published. In this country, besides Waitz, we have had Sir C. Lyell's *Antiquity of Man*, Professor Huxley's *Man's Place in Nature*, Wilson's *Pre-Historic Man*, Jackson's *Ethnology and Phrenology*, and Brace's *Manual of Ethnography*, falsely called *Manual of Ethnology*. African Anthropology has been enriched with *Wanderings in West Africa*, Burton's *Abbeokuta*, Reade's *Savage Africa*, and Speke's *Journal*. These are a few of the most important works which have distinguished the year, besides our own *Journal*, and a volume of *Transactions* published by the Ethnological Society. In France there have been many important Memoirs read before the Paris Anthropological Society; but perhaps the most interesting and important is an elaborate *Memoir on the Human Hair*, by our Honorary Fellow, M. Pruner-Bey. I am glad to be able to announce that this important paper is

* Literarisches Central blatt, No. 36.

about to appear at length in the next number of the *Anthropological Review*. I need not dwell on the other labours of the Paris Society, because they must already be known to the Fellows. We are also much indebted to our zealous secretary for the detailed account which he gave us of M. Desnoyers' discovery respecting the very great antiquity of man.

In Germany a fourth volume of Waitz's *Anthropologie der Naturvölker* has just appeared, while the learned author informs me that he is busily engaged on the fifth and concluding volume. M. Carl Vogt has issued a work, entitled *Vorlesungen über der Menschen, seine Stellung in der Schöpfung und in der Geschichte der Erde.* Professor Pott has written a work, entitled *Anti-Kaulen, oder Mythische Vorstellungen vom Ursprunge der Völker und Sprachen nebst Beurtheilung der zwei sprachwissenschaftlichen Abhandlungen Heinrich v. Ewald's*; while M. Welcker and Professor Lucae have published valuable Memoirs. In Italy Dr. Nicolucci has published two interesting Memoirs, and the *savants* of Sweden are just uniting to bring out an edition of the lamented Retzius' collected works.

I trust that during the year a translation of Vogt will be delivered to the Fellows, together with M. Broca's admirable work *On Human Hybridity*, and M. Pouchet's clever little work *On the Plurality of Human Races.*

Ere long, also, I hope to see the remaining volumes of Dr. Waitz's work given to the Society, under my friend Mr. Collingwood's painstaking editorship. It would also be most desirable to have an English version of Retzius's works, when we can find a gentleman willing and able to undertake its translation from the Swedish.

During the past year very many and entirely different subjects have been brought under our consideration. On another occasion I may perhaps review minutely what we have done. We have had one adjourned meeting, to discuss a paper, which I brought forward, on the Negro. I am glad to be able to announce that all the objections which were raised to this paper will be printed at length in the next number of the Journal. Some bigoted or dishonest writers in the public press have attempted to identify my personal opinions on the subject with those of the Society. I need not attempt to reply to such a contemptible and groundless charge. But lest such an impression should exist in the mind of any intelligent person, I would just recall your attention to the fact that during the past year our Society has issued one of the most learned and forcible books ever published in this country on the other side of the question. Although, on some material points I

differ very considerably from the views of Professor Waitz, I am none the less sensible of the value of his work to Anthropological students. I hope in future that the council will be guided entirely, in their selection of works for translation, by a desire to introduce useful books to the student, quite irrespectively of the views of the author. I trust, however, that no man of education will ever think of confounding the works published by the Society, or any paper read before us, as being in any way the view of the Society. If such opinions generally prevailed, there would be an end to all scientific discussion and liberty of thought. Such views, therefore, must either be the result of ignorance or of wilful misrepresentation; and when we see who makes these charges, or where they are made, we shall be enabled to judge from which cause they proceed.

I am glad to say that during the past year we have not wasted our time in discussing the origin of mankind. That subject is not ripe for our discussion, nor will it perhaps be for many years to come. There are very many subjects of the highest importance which we must decide before that problem can be solved.

There appears to me to be some subject which it would be well to occupy our attention during the ensuing session. In the first place, our knowledge of the geographical distribution of the ancient races of Man seems to me to be very defective, and I will suggest a profitable subject of inquiry—the Ethnography of the known world at the time of Herodotus. Is the distribution of the chief races the same now as then? Such a problem can alone be solved by the different branches of science which compose the great science of Anthropology. Let some Fellow also do for England what M. Paul Broca has done so well for France, and write us a Memoir on the Ethnology of England,—a subject on which, strange to say, we have at present no reliable information. At the beginning of the last session we appointed a committee to report on the terminology of Anthropological Science, but no report has been rendered, and it must be a matter of serious consideration with the next council of the Society whether it will be of any utility again to appoint such a committee. I would suggest that it would be desirable, if we again appoint a committee, that we should invite our sister Society in Paris to aid us in this important matter; and I am sure we shall not ask in vain; for during the past year we have had too many proofs of the good fellowship and friendly feeling of all the officers of that Society, as well as from other members. M. Quatrefages, the accomplished President, has kindly made frequent communications of his scientific

labours, while M. Paul Broca and M. Pruner-Bey have most obligingly given us the continual benefit of their valuable services. We feel that great advantage will accrue to science by thus working together, and eventually I hope we shall be able to make arrangements for an exchange of the use of our wood-cuts and lithographic plates.

And now, gentlemen, having taken up so much of your time that I must not detain you much longer. I have briefly traced our past history, but what has the future in store for us? This will entirely depend on ourselves. If I do not mistake the signs of the times, however, a glorious future awaits our Society. The rapid increase of our numbers shows how well our objects are appreciated, and gives hope that at last the science of mankind shall indeed be studied with zeal and earnestness. The Geological Society, on which we have formed our rules, gives us a noble example of what may be done by real and zealous workers. Is there anything to prevent the Anthropological from becoming at least equal to the Geological Society? On the contrary, our science must ultimately be not only the most interesting, but also the most important. It is frequently the habit of scientific men to exaggerate the importance of their own special study to the detriment of other branches of knowledge; but do I exaggerate when I say that the fate of nations depends on a true appreciation of the science of anthropology? Are not the causes which have overthrown the greatest of nations to be resolved by the laws regulating the intermixture of the races of man? Does not the success of our colonisation depend on the deductions of our science? Is not the composition of harmonious nations entirely a question of race? Is not the wicked war now going on in America caused by an ignorance of our science? These and a host of other questions must ultimately be resolved by inductive science. The dreams of philosophers or of fanatics must all disappear before the light of true science. I well know we are far, very far, from being able to give decided answers to any of the questions I have suggested. But we see that all these questions must be resolved by the students of mankind. France has her professors of anthropology, and why not England? Geologists give medals to their successful students, and why should not anthropologists do the same? The Royal Society has its lectureships, and what is wanted but a good example, that we should have here established lectureships for the different branches of our science?

Some may consider these views visionary, but surely what is possible with one society is also possible for another. All we want now

are workers who are conscious of the magnitude and importance of their science, and who are determined to go on with their work of accumulating facts and making deductions simply from these facts, entirely regardless of what conclusions they may arrive at.

For myself, I am but too conscious of my entire inability properly to discharge the high office of President to such an important Society. My time and talents—such as they are—are, however, at the entire disposal of the Fellows of the Society, in any capacity in which they may be found most useful, until this Society is in the flourishing state desired by its best friends.

First Annual Report

OF THE

ANTHROPOLOGICAL SOCIETY OF LONDON.

1863.

The TREASURER submitted the following Balance Sheet, which had been passed by the Auditors.

Balance Sheet of the Anthropological Society for the Year 1863.

DR.	£	s.	d.	CR.	£	s.	d.
Received 183 Annual Subscriptions at £2:2:0....	384	6	0	Paid for printing and lithography	228	5	0
A Fellow, on account of subscription	1	0	0	Stationery and binding....	23	4	6
One Fellow overpaid	0	0	6	Meetings	32	10	6
Subscriptions in arrear....	63	0	0	Attendance	10	10	0
Two life compositions at £21	42	0	0	Advertisements	50	11	3
Subscriptions to Journals..	2	9	0	Postages, messengers, candles, cleaning offices, tin box, and sundry expenses	56	0	7
Donations:—				Reporting	5	15	6
Mr. Christy £5 0				Mr. Blake's expenses to Neweastle	14	0	0
Mr.J.F.Collingwood 10 10				Still owing for printing....	155	1	3
Mr.S.E.Collingwood 5 5				Balance in favour of the Society.....	64	11	5
	20	15	0				
For copies of the President's Inaugural Address.....	1	19	6				
Average value of printed stock in hand as follows: Longman(Waitz) abt. 100							
Trübner (Journal) „ 20							
„ (Address) „ 5							
	125	0	0				
	£640	10	0		£640	10	0

THE Council of the Anthropological Society of London have much pleasure in reporting to the Fellows of the Society that they consider the state of the Society to be satisfactory and most encouraging. The past year has been one of great anxiety to the Council, inasmuch as the scheme proposed by the original circular of the Society was so vast, that the Council at first nearly despaired of being able to carry it out in all its particulars. The Council now beg to submit a few remarks on each of the objects for which the Society was founded, and also to add some suggestions for the consideration of the Society.

Meetings. During the past year, *i.e.* since February 24, thirteen

ordinary meetings of the Society have been held, at which twenty-four papers have been read, consisting of the following:—

DR. JAMES HUNT, President, On the Study of Anthropology.

CAPTAIN R. F. BURTON, Vice-President, A Day among the Fans.

PROFESSOR RAIMONDI, On the Indian Tribes of Loreto, in North Peru.

R. T. GORE, Esq., On a Case of Microcephaly.

ALFRED TYLOR, Esq., On the Discovery of Supposed Human Remains in the Tool-bearing Drift of Moulin-Quignon.

DR. JULIUS SCHVARCZ, On the Permanence of Type.

C. S. WAKE, Esq., On the Relations of Man to the Lower Animals.

W. BOLLAERT, Esq., Past and Present Populations of the New World.

PROFESSOR JOHN MARSHALL, On a Case of Microcephaly.

PROFESSOR GEORGE BUSK, On the Human Remains from so-called Brick Earth, at Luton, near Chatham, contributed by the Rev. H. F. Rivers.

T. BENDYSHE, Esq., On Human Remains found at Barrington, in Cambridgeshire.

R. S. CHARNOCK, Esq., On the Science of Language.

W. WINWOOD READE, Esq., On the Bush Tribes of Equatorial Africa.

C. CARTER BLAKE, Esq., F.G.S., On Recent Evidence of the Extreme Antiquity of the Human Race.

C. CARTER BLAKE, Esq., F.G.S., Report on the Anthropological Papers read before the British Association at Newcastle.

PROFESSOR JOHN MARSHALL, F.R.S., On the Superficial Convolutions of a Microcephalic Brain.

GEORGE E. ROBERTS, Esq., and PROFESSOR BUSK, F.R.S., Note on the Opening of a Kist at Burghead.

CAPTAIN EUSTACE JACOB, Indian Tribes of Vancouver's Island.

DR. JAMES HUNT, F.S.A., Pres. A.S.L., The Negro's Place in Nature.

CLEMENTS R. MARKHAM, Esq., F.R.G.S., On Crystal Quartz Cutting Instruments of the Ancient Inhabitants of Chanduy, near Guayaquil.

GEORGE E. ROBERTS, Esq., F.A.S.L., On the Discovery of Mammalian Bone, cut and sawn by Flint Implements at Audley End, Essex.

A. BRYSON, Esq., F.G.S., On Human Remains from the Bin of Cullen (communicated by George E. Roberts, Esq., F.A.S.L.)

Dr. F. Royston Fairbank, On Flint Arrowheads from Canada.
Count Oscar Reichenbach, Vitality of the Coloured People in the United States.

The Council hope that during the next year some most important and valuable memoirs will be laid before the Society.

The discussions have been satisfactory, and many Fellows and visitors had taken part in them.

Transactions. The Council, at the early part of the year, made arrangements with Messrs. Trubner and Co. to publish the Journal of the Society in connection with the *Anthropological Review*. This has hitherto been carried out, and the Council think that the connection between the *Review* and *Journal* will soon be better understood. At first the *Journal* was printed as part of the *Review*, but the Council have now made arrangements that the *Journal* shall be paged differently, and it will thus be seen for which part of this publication the Society is alone responsible. The *Journal* for the ensuing year will occupy a far larger space than it has hitherto done. An offer was made to the Council of the copyright of the *Anthropological Review*, which the Council felt it their duty to decline. The *Memoirs* have not yet been published, but a volume is now in the press. A general wish of the Fellows induced the Council to order the separate publication of the President's paper "On the Negro's Place in Nature," which will, however, again appear in the forthcoming volume of *Memoirs*.

Museum. Many valuable donations have been made to the Museum, and many other presents have been offered when a suitable place has been found for the deposit. The following gentlemen have made donations to the Museum:—Dr. James Hunt, Rev. H. F. Rivers, W. W. Reade, Esq., George Witt, Esq., Erasmus Wilson, Esq., C. Carter Blake, Esq., Dr. R. Fairbank, Captain R. F. Burton, R. T. Gore, Esq., T. Bendyshe, Esq., and A. A. Fraser, Esq.

Library. The Library now consists of more than two hundred volumes. The Council have only recently made an effort to establish a Library; but they trust ere long to have such an Anthropological Library for the use of the Fellows as has never before existed in this metropolis. The Council also beg to suggest to the Fellows that they may all have works which, comparatively valueless in themselves, would yet be of the highest value in an Anthropological Library. Donations have already been received from the following gentlemen:—Dr. James Hunt, (one hundred and eighteen volumes) T. Bendyshe, Esq., J. Jones, Esq., Professor Busk, Dr. W. Bell, M. Boucher de Perthes, the Anthropological Society of Paris, M. Paul

Broca, M. Pruner-Bey, George Tate, Esq., Professor R. Owen, M. Camille Dareste, Professor Nicolucci, Sir Charles Lyell, Dr. Hughlings Jackson, C. Carter Blake, Esq., M. D'Omalius D'Halloy, Professor Dana, the Smithsonian Institution of New York, A. Stair, Esq., David Carrington, Esq., Professor Eckhard, Hekekyan Bey, Royal Institution of Cornwall, Dr. Beke, Sir W. Jardine, Dr. Cuthbert Collingwood, the Royal Geographical Society, Imperial Academy of Science of Vienna, the Society of Antiquaries, G. McHenry, Esq., J. Frederick Collingwood, Esq., Jacob Boys, Esq., R. S. Charnock, Esq., R. T. Gore, Esq., H. G. Atkinson, Esq., M. de Quatrefages, Dr. F. C. Webb, the Upper Hesse Society für Natur und Heilkünde, Rev. W. Houghton, W. Spencer Cockings, Esq., the Royal Society of London, George Witt, Esq., Professor R. Wagner, Professor Tennant, G. E. Roberts, Esq., A. Higgins, Esq., C. von Martius, Dr. Beddoe, and G. Pouchet.

Translations. The Council are glad to report that they have printed the first volume of a translation of Waitz's *Anthropologie der Naturvölker*, and they feel that their best thanks are due to Mr. J. Frederick Collingwood, for the care and attention with which he edited this work. Mr. Collingwood has fully explained the reasons which induced the Council to select this work, and they feel it right to acquaint the Fellows of their determination during the ensuing year to issue works which shall not advocate the same opinions as those put forward by Professor Waitz. The Council are fully impressed with the necessity of their exercising a strict impartiality in selecting works for translation. The Council have entrusted the chief management of the publications of the Society to a Publishing Committee, and they feel the thanks of the Society are due to this Committee for the efficient manner in which they have discharged their duties.

It is proposed that the following works should be next undertaken by the Society:—

Broca. Sur l'Hybridité Animale en général, et sur l'Hybridité Humaine en particulier. 8vo, Paris, 1860. Edited by C. Carter Blake, Esq., F.G.S., Hon. Sec. A.S.L. (*In the Press.*)

Pouchet. Pluralité des Races Humaines. 8vo, Paris, 1858. Edited by T. Bendyshe, Esq., M.A., F.A.S.L. (*In the Press.*)

Carl Vogt. Vorlesungen über den Menschen, seine Stellung in der Schöpfung und in der Geschichte der Erde. 8vo, Giessen, 1863. Edited by Dr. James Hunt, F.S.A., Pres. A.S.L. (*In the Press.*)

Gratiolet. Mémoire sur les Plis Cérébraux de l'Homme et des Primates. 4to, Paris, 1855. Edited by Dr. Tuke.

A. de Quatrefages. Unité de l'Espèce Humaine. 8vo, Paris, 1861. Edited by George F. Rolph, Esq., F.A.S.L.

Dr. Theodor Waitz, Professor of Philosophy in the University of Marburg. Anthropologie der Naturvölker. 1861. Second part. Edited by J. Frederick Collingwood, Esq., F.G.S., F.R.S.L., Hon. Sec. A.S.L.

Gosse. Mémoire sur les Déformations Artificielles du Crâne. 8vo, Paris, 1855. Edited by Dr. Thurnam, F.S.A., F.A.S.L.

Retzius, Professor. The collected works of.

Committees. Two Committees have been appointed. The first to report on the terminology of Anthropological Science; and the second to report on the present state of the Anthropological Museums in Great Britain. The result of the reports will be issued to the Fellows as soon as they are known.

Societies. Arrangements have been made to exchange Transactions with the following Societies in Great Britain:—

The Royal Society.
Society of Antiquaries of London
Royal Society of Literature.
The Royal Geographical Society.
Berwickshire Naturalists' Field Club.
Philosophical and Literary Society of Leeds.
The Royal Institute of Cornwall.
The Glasgow Geological Society.
Cotteswold Naturalists' Field Club.
Literary and Philosophical Society of Liverpool.

Arrangements have been made for an exchange of publications with the following Academies and Societies, several of which have forwarded to the Society complete sets of their Proceedings and Memoirs:—

The Anthropological Society of Paris.
The Royal Academy of Sciences at Amsterdam.
The Imperial German Academy at Dresden.
The Royal Society of Victoria, Melbourne.
The Smithsonian Institute, Washington.
The Imperial Academy at St. Petersburg.
The Canadian Institute, Toronto.
The Imperial Academy of Sciences, Vienna.
The Royal Bengal Asiatic Society, Calcutta.
The Upper Hesse Society for Natural and Medical Science, Giessen.
The Physio-economical Society of Königsburg.

In the foreign department, eighteen gentlemen have been elected Honorary Fellows, thirty-five Corresponding Members, and twenty Local Secretaries. Communications have been received from nearly all of these gentlemen, expressing great interest in the work of the Society and offering to advance its objects in every way in their power.

Honorary Fellows. The Council have felt it their duty to limit the present number of Honorary Fellows to twenty-five. It is proposed, however, eventually to increase this number to forty.

Corresponding Members. Thirty-five Corresponding Members have been elected, and the Council recommend that no more than forty be elected.

Local Secretaries. Twenty-two Local Secretaries have been appointed in Great Britain, of these seven are Fellows of the Society. The Council are still anxious to increase this number, and to have their official representative in every county, and also in every large town throughout the kingdom. They will be glad to hear from gentlemen who are really anxious to promote the objects of the Society. Twenty Local Secretaries have been appointed abroad, but the Council hope during the next year that their number will be largely increased. The Council invite the assistance of the Fellows in nominating gentlemen to fill this important office in different parts of the world. The Council have not yet been able "to indicate the class of facts required," but they hope during the ensuing session to be able to do so.

Donations. Besides the valuable donations which the Society have received for the Library and Museum, they have also the pleasure of announcing the following:—Henry Christy, Esq., £5.; J. F. Collingwood, Esq., £10; S. E. Collingwood, Esq., £5.; Henry Hotze, Esq. £5 (for the library).

Special Donations. The following sums have been received as a special fund for preparing or stuffing a specimen of male Gorilla, presented to the Society by Mr. Winwood Reade:—J. Frederick Collingwood, Esq., £5; S. E. B. Bouverie Pusey, Esq., £5; S. E. Collingwood, Esq., £5; James Hunt, Esq., £1; T. Bendyshe, Esq., £1; Charles Stenning, Esq., £1; C. R. des Ruffières, £1; W. Chamberlain, Esq., 5s.

The Council having made a few remarks on each of the chief objects of the Society, would now beg to invite the attention of the Fellows to the important question of Finance, which will necessarily regulate its future operations. The experience of the past year has convinced the Council, after mature and earnest consideration, that the objects of the Society cannot be fully carried out until there are

Five hundred Fellows. The Council would, therefore, suggest the desirability of not increasing the subscription or of making an entrance fee, until this number has been obtained. It will be readily seen that the objects of this Society include something more than those generally included in a scientific society, and that the expense of printing is very large. The Council are glad, however, to state that the present number of Fellows, two hundred and thirty-six, will enable them to accomplish all they have done during the past year; but they feel that the ultimate success of a Society of this sort will require a larger annual expenditure. The Council feel especially anxious to establish as soon as possible a good reference library. They also look forward with earnest hope of being able to found a reliable Anthropological Museum, and thus remove the disgrace under which this country is now suffering, that with all our colonial possessions no independent Anthropological Museum has yet been established in this Metropolis.

The Council are fully sensible of the important services which the officers of the Society have rendered during the past year, and they feel that it is their duty to again call on all the officers for renewed exertion during the ensuing year. The Council trust that the ample success which their efforts have met during the past year, will be an encouragement to the official representatives of the Council to again use their exertions to put the affairs of the Society in a permanently satisfactory state.

Signed on behalf of the Council,
JAMES HUNT, *Chairman.*

Anthropological Society of London.

4, ST. MARTIN'S PLACE, TRAFALGAR SQUARE.

THIS SOCIETY is formed with the object of promoting the study of Anthropology in a strictly scientific manner. It proposes to study Man in all his leading aspects, physical, mental, and historical; to investigate the laws of his origin and progress; to ascertain his place in nature and his relations to the inferior forms of life; and to attain these objects by patient investigation, careful induction, and the encouragement of all researches tending to establish a *de facto* science of man. No Society existing in this country has proposed to itself these aims, and the establishment of this Society, therefore, is an effort to meet an obvious want of the times.

This it is proposed to do:

First. By holding Meetings for the reading of papers and the discussion of various anthropological questions.

Second. By the publication of reports of papers and abstracts of discussions in the form of a Quarterly Journal; and also by the publication of the principal memoirs read before the Society, in the form of Transactions.

Third. By the appointment of Officers, or Local Secretaries, in different parts of the world, to collect systematic information. It will be the object of the Society to indicate the class of facts required, and thus tend to give a systematic development to Anthropology.

Fourth. By the establishment of a carefully collected and reliable Museum, and a good reference Library.

Fifth. By the publication of a series of works on Anthropology which will tend to promote the objects of the Society. These works will generally be translations; but original works will also be admissible.

The translation of the following work is now ready.

Dr. Theodor Waitz, Professor of Philosophy in the University of Marburg. Anthropologie der Naturvölker. 1861. First Part. Edited by J. Frederick Collingwood, Esq., F.R.S.L., F.G.S., Hon. Sec. A.S.L., with corrections and additions by the Author.

Translations of the following works will be delivered to all the Fellows for the year 1864:—

1. Broca. Sur l'Hybridité Animale en général, et sur l'Hybridité Humaine en particulier. 8vo, Paris, 1860. Edited by C. Carter Blake, Esq., F.G.S., Hon. Sec. A.S.L. *(Now ready.)*
2. Pouchet. Pluralité des Races Humaines. 8vo, Paris, 1858. Edited by T. Bendyshe, Esq., M.A., F.A.S.L. *(In the Press.)*
3. Carl Vogt. Vorlesungen über den Menschen, seine Stellung in der Schöpfung und in der Geschichte der Erde. 8vo, Giessen, 1863. Edited by Dr. James Hunt, F.S.A., Pres. A.S.L. *(In the Press.)*

Translations of the following works are in progress:—

Gratiolet. Mémoire sur les Plis Cérébraux de l'Homme et des Primates. 4to, Paris, 1855. Edited by Dr. Daniel H. Tuke.
A. de Quatrefages. Unité de l'Espèce Humaine. 8vo, Paris, 1861. Edited by George F. Rolph, Esq., F.A.S.L.
Dr. Theodor Waitz, Professor of Philosophy in the University of Marburg. Anthropologie der Naturvölker. 1861. Second part. Edited by J. Frederick Collingwood, Esq., F.G.S., F.R.S.L., Hon. Sec. A.S.L.
Gosse. Mémoire sur les Déformations Artificielles du Crâne. 8vo, Paris, 1855. Edited by Dr. Thurnam, F.S.A., F.A.S.L.
Retzius, Professor. The collected works of.

Sixth. By the appointment, from time to time, of various Committees authorised to report to the Society on particular topics which may be referred to them; the results of such investigations being in all cases communicated to the Society.

OFFICERS AND COUNCIL FOR 1864.

President—James Hunt, Esq., Ph.D., F.S.A., F.R.S.L., Foreign Associate of the Anthropological Society of Paris, etc.

Vice-Presidents—Captain Richard F. Burton, H. M. Consul at Fernando Po, etc.
Sir Charles Nicholson, Bart., D.C.L., LL.D., F.G.S., etc.
The Duke of Roussillon.

Honorary Secretaries—C. Carter Blake, Esq., F.G.S., Foreign Associate of the Anthropological Society of Paris, etc.
J. Frederick Collingwood, Esq., F.G.S., F.R.S.L., Foreign Associate of the Anthropological Society of Paris.

Honorary Foreign Secretary—Alfred Higgins, Esq., Foreign Associate of the Anthropological Society of Paris.

Treasurer—Richard Stephen Charnock, Esq., F.S.A., F.R.G.S., Foreign Associate of the Anthropological Society of Paris.

Council.

Hugh J. C. Beavan, Esq., F.R.G.S.
T. Bendyshe, Esq., M.A.
W. Bollaert, Esq., F.R.G.S., Corr. Mem. Univ. Chile, and Ethno. Socs. London and New York.
S. Edwin Collingwood, Esq., F.Z.S.
George D. Gibb, Esq., M.A., M.D., F.G.S.
J. Norman Lockyer, Esq., F.R.A.S.
S. E. Bouverie-Pusey, Esq., F.E.S.
W. Winwood Reade, Esq., F.R.G.S., Corr. Mem. Geographical Society of Paris.
George E. Roberts, Esq.
C. Robert des Ruffières, Esq., F.G.S., F.E.S.
Dr. Berthold Seemann, F.L.S.
William Travers, Esq., M.R.C.S.
W. S. W. Vaux, Esq., M.A., F.S.A., F. and Hon. Sec. R.S.L., President of the Numismatic Society of London.
George Witt, Esq., F.R.S.

The Terms of Membership for the first five hundred

Fellows (who will be called Foundation Fellows) are Two Guineas per annum, which will entitle every Fellow to admission to the Meetings, one copy of the Quarterly Journal, the Memoirs of the Society, and a Volume (or Volumes) of the Translations printed by the Society. Life Members, Twenty Guineas.

Further particulars will be forwarded on application to the Honorary Secretaries.

The following Papers, amongst others, will be laid before the Society in the present session:—

R. Lee, Esq., F.A.S.L., On the Extinction of Races. (Read Jan. 19.)
T. Bendyshe, Esq., M.A., F.A.S.L., On the Extinction of Races. (Ditto.)
Professor C. G. Carus, Construction of the Upper Jaw in the Skull of a Greenlander. (With notes by C. Carter Blake.) (Read Feb. 2.)
James Beddle, Esq., F.A.S.L., On Anthropological Desiderata. (Ditto.)
Rev. J. M. Joass, On Pictish Remains. (Read Feb. 16.)
Dr. T. B. Peacock, F.A.S.L., Weight of the Brain in Negroes. (Ditto.)
C. Carter Blake, Esq., F.G.S., F.A.S.L., On the Neanderthal Skull. (Ditto.)
A. R. Wallace, Esq., F.L.S., On the Theory of Natural Selection with reference to the Origin of Races. (Read March 1st.)
Hermann de Schlagintweit, Ethnographical Casts. (Read March 15.)
Dr. John Shortt, F.A.S.L., of Chingleput, On the Domber. (Read March 15.)
L. Owen Pike, Esq., M.A., F.A.S.L., On the Sciences of Mind and Language in Relation to Man. (Read March 15.)
H. F. J. Guppy, Esq., F.A.S.L., On the Capabilities of the Negro Race for Civilisation. (Read March 15.)
The Rev. F. W. Farrar, M.A., On the Alleged Universality of the Belief in a God. (Read April 5.)
The Rev. F. W. Farrar, M.A., On Hybridity. (Read April 5.)
Captain Burton, V.P.A.S.L., and C. Carter Blake, Esq., F.G.S., On Skulls from Annabom, in the West African Seas. (Read April 5.)

W. Bollaert, Esq., F.R.G.S., F.A.S.L., Palæography of the New World.
Dr. John Thurnam, F.S.A., On the Crania of Early Britons.
A. Higgins, Esq., Hon. For. Sec. A.S.L., On the Orthographic Delineation of the Skull.
Dr. F. Royston Fairbank, F.A.S.L., On the Discovery of Syphilis in a Monkey.
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